# The Christian Socialist

**The Golden Rule Against the Rule of Gold**

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, Illinois, Under Act of March 3d, 1879

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washington as a TRADE MARK of the Co-Operative Printing Company

Tenth Year. No. 2 — CHICAGO, ILLINOIS, JANUARY 15, 1913. — 3c Per Copy, 60c Per Year


## THE CHRISTIAN AND THE SOCIAL QUESTION

**By REV. THOMAS J. THOMPSON**

Because man is a social being there has always been a social question. In the marriage relation or that of the family, in the tribe, clan, or nation, or in whatever form it may hitherto have presented itself, it has always been with us. The dew of the morning is still upon its brow after all the thousands of years of human struggle and human progress.

Nor have the Socialists precipitated the social question. Nevertheless they express its meaning. In other words, the Socialists are conscious of its true significance and value and are becoming its necessary expression. They alone take the universal view. They alone realize anything like universal human relations. In them is developed a social conscience and a social consciousness. In them the deepest needs of humanity find a voice; social Man finds distinct articulate utterance. Here man communes with himself somewhat after this fashion: "Let us make Society after OUR desires and answering to OUR needs. Let us use our social organs for the benefit of the social organism. And let US HAVE DOMINION, as God hath said, over the animal, vegetable, and mineral kingdoms—all the sources of wealth and material and social enjoyment—for the use and benefit of all. And let no man have dominion over us."

Now it may be, and doubtless is, true, that many Socialists are not aware that God has ever distinctly formulated such a conception—ever spoken upon the subject. Nevertheless their aspirations, clothed with the universal garb of social need, chime in perfectly with the design set forth in the creative hymn. God speaks the same things through this modern voice that He is represented as saying in the beginning. In view of this tremendous fact, what should be the attitude of the professed followers of Christ toward the social question?

I. The normal attitude of the unperverted soul must be that of open-minded, candid inquiry and investigation. "Crazy!" "Crank!" "Fanatic!" "Anarchist!" and such like expressions no longer reflect much credit upon their users, even among the more imprudent opponents of Socialism. None but the ignorant or willfully blind and the political knave now use these epithets. A movement that commands the conscious adherence of more than fifty millions of human beings, many of the best-trained minds and most cultured hearts of the Old World as well as of the New, is certainly a phenomenon that ought to make the average man pause when he permits his mind to dwell upon it even for a moment. Moreover, in view of the many tragedies of history, including that of Calvary itself, those "who name the name of Jesus" can least of all afford the opposition of unintelligence.

II. But the social question is assuming greater proportions to-day than ever before in the history of the world. It is international, world-wide in its scope, as we have seen. The question precipitated by this phase of the problem and the universal character assumed by Christianity is whether there is conflict or harmony between the two movements when both are properly understood.

In my exposition of this problem it is not necessary for me to dogmatically affirm the identity of Socialism with primitive Christianity or with the kingdom of God. It is perhaps just to say and wise to believe that the kingdom of God is human society organized and functioning according to the will of God. I see no conflict here, but perfect harmony, even identity. But for my present purpose I shall confine my argument to a few fundamental principles. Let us seek to show that Socialism is, in principle, identical with the foundation ideas of that Book which all Christians affect to revere as in some way the message of God to man. These ideas present themselves negatively and affirmatively, leaving no room for debate or doubt:

1. The private or individual owership of the earth is, in the Sacred Writings, nowhere affirmed to be in accordance with the will of God. On the contrary, as we have already hinted, "God said unto them (man), 'Be fruitful, and multiply, and replenish the earth, and SUBDUE IT; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.'" Gen. 1:28. It is thus seen that He gave the earth, in tenancy, to the whole human family in their collective capacity and not as individuals. It is also clear that He reserves to Himself dominion over man. "The earth is Jehovah's, and the fullness thereof: The world and they that dwell therein." Ps. 24:1. "The land shall not be sold in perpetuity: for the land is Mine: for ye are strangers and sojourners with Me." Lev. 25:23. And to the common ownership or possession of the earth agree, in principle, all the prophets and the common sense of mankind. Many of the commandments of God to men cannot be carried out unless all men have at all times access to the soil of the earth upon equal terms with all other men. Anything short of this is destructive of the very idea of brotherhood. Here all the confusion and conflict of the world have their root.

2. Jesus, and all the prophets from Moses down, denounced the taking of rents, interest and profits as contrary to the principle of brotherhood and as robbery. Merchant was synonymous with robber. Canaanite and trader were likewise equivalent terms. Those who transgressed in these matters could not stand in the congregation of Jehovah, or enter the kingdom of God. They were oppressors, exactors, devourers of widows' houses, a generation of vipers, unjust, unrighteous, and their father was the devil. Socialism is in hearty accord with this position as well as with the preceding one. Socialism declares for the collective ownership of land and capital and the abolition of rents, interest and the whole profit system.

3. Co-operation or mutual helpfulness is the foundation principle of the gospel of Christ, and Socialism could not exist without it. Brotherhood, in a word, is the fundamental relation in both. There can be no such thing as brotherhood where, as in the United States, 18,000 men, according to the Financial Red Book, own over half of the wealth of this country, and where millions of human beings are starving in the midst of plenty. The idea of brotherhood under such conditions is wholly hypocrisy or devilish deception.

Socialism is the common or collective ownership of land and capital by all the people and their co-operative use in the production of wealth, such wealth to be distributed according to the labor each one has contributed to its production. Unless a man is willing to declare that his religion conflicts with this definition, he can never truthfully say that Socialism will ever hurt his religion in the slightest degree. On the other hand, it is not difficult to see that this definition of Socialism is not only in perfect harmony with the teaching of the Scriptures, but with the ethical teachings of Jesus. In fact it weaves into the fabric of society the very materials of which the Gospel itself, on its moral side, is composed.

4. The right or title by which any one may claim wealth as his own rests in the fact that his individual labor has produced the article of wealth in question, or another article of equal value which he has exchanged for it. All other so-called titles may be questioned, but this cannot be questioned. This fundamental or primal law is recorded in Genesis in these terms: "In the sweat of thy face shalt thou eat bread." Under Capitalism the few private owners of the earth have the power to say and do say to the many: "In the sweat of thy face we shall not only eat bread, but live in luxury and idleness." Thus God is dethroned and mammon enthroned. Human life becomes of no value except to produce profits or dividends, and the rule of gold triumphs over the Golden Rule.

III. It becomes clear, then, that the Christian cannot, dare not, oppose Socialism, for in so doing he opposes Jesus Christ. He may think that he believes Jesus to be the Son of God and Divine, but such faith is vain when he rejects His teachings and is surpassed by that of the agnostic and the atheist who accepts His moral teaching. In other words, the real infidel (unfaithful one) is he who professes to believe and makes no attempt to do. Let us be consistent. We cannot serve God and mammon. We cannot serve Christ and Capitalism.

### SWEET BELLS—OUT OF TUNE

By Prof. John Ward Stimson

Hush, my soul, be still and calm.
All the world's a tangle!
Seek within a holier balm,
Sweet bells are a jangle!
Something hath disturbed their peace,
Something made their music cease!
Love thy work! thy zeal increase!
Do not join the wrangle!

Fly the street, escape the mart!
Let no vampire find thee.
Guard thy peace, protect thy heart!
Let no being bind thee!
Thou art God's, thy "gift" is His!
All the world is not worth this!
Hurl back hell, with emphasis!
Never let it grind thee!

Climb the hill and tread the field;
Love the earth—thy "Mother!"
Learn the truths her wonder yields,
All her beauty gather!
Then when fades her twilight ray,
Seek the Everlasting Day!
Spread thy wings, ask not to stay!
Trust thy Heavenly Father!

## THE FEDERAL COUNCIL OF CHURCHES

From December 4th to 9th, 1912, there occurred in Chicago a convention that is of peculiar interest and significance to every Socialist, for it is an illustration of the world-process of socialization that is bringing the human race into one great organism.

The quadrennial meeting of the Federal Council of the Churches of Christ in America was attended by more than 300 delegates, representing 17 Protestant denominations, including 32,000,000 of Christians. The delegates did not meet to discuss questions of creed, polity or form, but rather to plan effective co-operation in doing the Master's work by the different denominations represented. In this council the churches are finding the basis of unity in plans for social service and the insistence upon Social Justice. A writer in the **Congregationalist and Christian World** sums up the conference in the following remarks:

"At every meeting of the Council at Chicago the combined Protestant forces expressed their faith in the social gospel and the social mission of the church. It evinced itself spontaneously in every speech and resolution. There was no dissenting note.

"The program had been framed so that the Report of the Committee on Evangelism should come at the end as the climax under the title of The Supreme Mission of the Church. It was an able report, but if we sensed the Council accurately, it did not put its seal on evangelism as the supreme mission of the Church. It put the re-creating of the world, the redemption of the social order, the building of the Kingdom of God as the supreme mission, evangelism being one agency in this process. . . It is a highly significant thing that the thirty-two denominations, when they assemble, instinctively turn their thoughts to economic justice, social purity, clean politics, a saloonless nation and international peace. Denominations which can thus work together will soon pray together around the same table and altars of the Lord."

The following platform of Social Justice or "Immediate Demands" was adopted:

The churches must stand:

**For equal rights and complete justice for all men in all stations of life.**

For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage and proper housing.

**For the fullest possible development for every child, especially by the provision of proper education and recreation.**

**For the abolition of child labor.**

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

**For the abatement and prevention of poverty.**

For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational diseases and mortality.

**For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.**

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

**For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.**

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

**For the most equitable division of the product of industry that can ultimately be devised.**

Notice that the Council, wittingly or unwittingly, has practically committed the Churches to Socialism as the social ideal to be attained; for "the most equitable division of the product of industry that can ultimately be devised" will be one in which the product of industry is divided among only those who perform some useful service to society, abolishing rent, interest and profit.

Perhaps the highest note—the note of Internationalism—was struck on the evening of the 5th by James A. MacDonald, editor of the Toronto Globe, extracts from whose speech we give in another column.

## American Churches and World Politics

**Extracts from address by James A. Macdonald, Editor "Toronto Globe," at the Federal Council of Churches**

Every day's newspapers tell of political ferment, industrial disturbance, and social upheaval, the passing of ancient dynasties, the overthrow of venerable institutions, revolutions that are shifting the centers of world power and readjustments that are repainting the world's map. And, in the midst of it all, distance is being annihilated, walls of separation are breaking down, and all the nations are being crowded together in one world community, rubbing shoulders in one world street, exchanging courtesies or curses face to face.

The supreme problem in world politics is this: How are the nations alien in their instincts, diverse in their history, antagonistic in their purposes to learn to live together in one world community? Diplomacy, with its deceit and its checkmatings, is not sufficient. Most assuredly armies and navies will not avail. As with individuals, so with nations; the nations cannot live together and be at peace unless they are of one mind. **A world community armed to the teeth means hell. There cannot exist a world neighborhood without the spirit of world brotherhood.** The necessity for international brotherhood in the present world situation sends us back to the New Testament and makes authoritative and urgent the evangel of the Incarnation and the world mission of the Church.

What is that supreme thing which gives vitality and uniqueness to Christianity as a world religion? It is not its dogmas, its ceremonies or its historical institutions. These are the differences which mark off Church from Church and age from age. The Master himself defined them: the Christian ideal—the great life; the Christian standard of greatness—service to others; the Christian motive to service—not self-interest, but love; and, high over all, giving dynamic and direction to all, the matchless example of the Christ who came not to be ministered unto but to minister and to give his life a ransom for many.

There you have the distinctive note of Christianity, that note found response in the universal human heart. **The dominance of that note in life brings not the individual alone, but the social order, the life of the nation itself, into subjection to the Mastership of Christ.**

Neither Britain nor America can in any very high sense be called Christian, having in mind the records of social vice and wrong, of business graft and dishonesty, of industrial strife and crime, of political chicanery and dishonor, which made up the story of the recent election campaign. There are Americans who would be disposed to call this a Gentile nation whose "great ones lord it over them." It is true of this republic, as of Canada and of Britain, that it is a house divided against itself. And now, as in Lincoln's day, a nation cannot stand half Christian and half Gentile.

All this confusion, strikes and lockouts, class strugglings, political upheavals, social conflicts, all this daily round of din and clamor that fills the faint-hearted with terror, is but the struggle within the nation of the Gentile and the Christian. And I am bound to say that the signs are that the Christian will win out. The Gentile standard of greatness—lording it over the ignorant and defenseless—is being rejected not within the Church alone, but quite as emphatically within the nation. **There is a new cry: it is for social justice. There is a brave new call: it is for social service. These are the marks of the Christian nation. They are the work of the Churches. Equal opportunities for all and special privileges for none is the fundamental idea of Christian brotherhood.**

What the Churches now need to press home is the Distinctive Christian Motive of love. A nation that in its institutions and activities and life gives itself over to the service of the world, not for selfish purposes but for love's great sake is Christian in reality as well as in name. **To make this republic such a nation is the immediate and most absolute duty of the American Churches.** To do that thing will require the united strength of all the Churches.

America, Britain, Germany—these three great nations calling themselves Christians are in their international areas still half civilized and half Pagan. They all subscribe to the doctrines of international peace and pay dignified respect to the theory of independent international arbitration, but as an aid to diplomacy even among themselves they maintain huge and costly armies and navies. Ask you, sir, if individuals are counted half-civilized who go about each with a knife in his boot and threatening to draw a gun on the slightest provocation? Are not nations also uncivilized and pagan whose recourse for justice is to brute force and not to law?

As a Canadian I make appeal to this great Federal Council of American Christianity. Is not the time come for the redemption of diplomacy from studied deceit? Are not the conditions ready for the Christianization of the relations of Christian nations? **Is it not a monstrous denial of the policy and purpose of Jesus that the greatest nations bearing the Christian name are the most heavily burdened with war debts and war budgets?** Is it not pathetic to the point of apostacy that the three great Protestant countries are foremost in the mad race of armament.

Who is to take unmistakable stand for a national honor nobler than the honor of the heathen and the barbarian? Surely America. And not America and Britain alone, but Germany as well. Surely it is time the Teuton blood in these three nations proved itself thicker than water. Surely the common heritage in the faith and life of the Reformation is stronger to bind than is vulgar and selfish ambition to break? I put it to you, you American Churches who owe to Germany and to Britain your deepest faith, Is it not time you joined hands with your brethren to lift this insufferable mountain of international suspicion and fear forever out of the way? **The Churches of America, Britain, and Germany can create a Triple Alliance of Christian peace against which the powers of darkness cannot prevail.**

## MIDDLE CLASS OPPOSES SOCIAL JUSTICE

"There are some earnest people who imagine that if they hand the workingman a tract which tells his wife how to cook a soup-bone so that it will taste like a beefsteak, they are performing their full social duty to the masses," said Prof. Edward A. Steiner at a mass meeting of the Federal Council of Churches, which has been in session in Chicago recently.

**"WHAT IS REQUIRED," said Steiner, "IS A GREAT PASSION FOR FOLKS.'**

"The church was born in a cow stable," he declared. "It had its origin among humble men.

"It has been called the Church of the Carpenter. It should become the church OF carpenters, OF plowmen, OF machinists, OF blacksmiths.

**"The future of the Church depends upon the future of the workers, just as the American Republic depends upon the workers.**

**"The fight within the Church in behalf of**

the workingmen will some day line up the entire membership of the Church.

"On one side there will be the great mass—probably nine tenths—who thoroughly believe that Jesus came to give men abundant life, as He Himself said, which means not only a "living wage," but MORE than a living wage. It means time for leisure; time to read, time to listen to music, time to think, time to spend with one's friends and one's family. It means not a patronizing philanthropy which pauperizes men, but social justice which will dignify them.

"On the other side will be the group which is perfectly satisfied with things as they are, and look upon all those who speak in behalf of a square deal for workingmen as 'dangerous agitators.' They have a notion that there must be a great inferior in 'serving class' as over against the superior beings who live by the sweat of the other man's brow; they are constantly deploring the appeal to 'class' prejudice, meanwhile doing the very things which generate it.

"This latter group will not consist altogether of the rich, just as the first will not consist altogether of the poor, for there are large numbers of the rich who will line up on the RIGHT side in the fight for democracy and justice.

"Most of those in the church—and those outside of the church, also—who are opposed to social justice, are members of the smug, self-satisfied, middle class.

"This is the most dangerous and the most reactionary class in America to-day—the men whose salaries range from three to six thousand dollars a year. And when the line-up takes place in the church this will be the crowd that will fight hardest to maintain our present standards of social and economic life.

"And their wives will fight harder still, for there is less real democracy in this group than there is anywhere else in the world."

# A SOCIALIST QUIZ

**By HARVEY P. MOYER**

### Q. 7. HOW WOULD THE PRESENT HOLDERS OR OWNERS BE COMPENSATED?

Similarly to plans pursued in consolidations today,—by making them equal stockholders or partners in the larger, better business enterprise, the final merged company, the Co-operative Commonwealth, but minus today's injustice by which the few, getting in "on the ground floor," "on the inside," are able to "fleece the lambs," the masses on the outside. And, as the advantages and returns of this new enterprise will be so ample and satisfactory, the compensation being not less than the present annual per capita wealth produced and as much more as the people may decide best to make it, and again, as services rendered will require not more than banking hours, very few people will be selfish enough to regret that all others are enjoying equal advantages.

However, should some people claim more than an equal partnership in the new company, or more than an equal share of the material proceeds therefrom for their best (equal time) service or effort, we should have to demand the reason why! They could not claim it on the ground of "power," as the might-makes-right rule will have been forever abolished, supplanted by the higher principles of love and brotherhood; nor because of any previous "vested rights," for Socialism will be inaugurated for the express purpose of wiping out all past injustice, and the just and honest people, always in the majority, will certainly see to it, once in power, that no new wrong will be perpetrated upon themselves; not because of "natural rights," as God is not a respecter of persons, and all men are created equal (economically); not because of greater ability, for justice demands that the greater ability shall render the greater service. Less than one's best is not just to mankind; more than this, justice demands of none. "To whom much is given, much shall be required."

The true and highest reward for superior merit or ability is not more material advantages, nor a greater opportunity to enslave or humiliate our brother man, but it consists in honor, esteem, superior positions of trust and usefulness, and in the personal gratification for the ability to render mankind the better service.*

It should be noted here that if, in this generous universal compensation for services, which can be made as ample as the people may unitedly consider desirable, the equal share of the few present multi-millionaires should be considerably less than their dividends today, the differences will not represent any injustice to these men by the people at large; but this difference will represent the exact measure of the injustice Rockefeller and the many other exploiters have been perpetrating upon the human family for years—an amount so vast, not to mention the incalculable mental anguish and woe, as to exceed by far any possible claims for compensation by the exploiting few, a debt so great that only by a willing "restoration of all things," can these former rapacious exploiters mete out to the people, in small measure, compensatory damages.

### Q. 8. WHAT REASONS ARE THERE FOR BELIEVING THAT SOCIALISM WOULD BE MORE SATISFACTORY THAN OUR PRESENT FORM OF GOVERNMENT?

(a) Because science, harmony, co-operation, brotherhood, love, and assured universal prosperity are stronger factors making for material success and real righteousness than chance, injustice, poverty, vice and crime.

(b) Because every step towards Socialism the world over today, the public school system, the postal system, the naval construction system, Panama construction system, nationalized railroads, telegraphs, telephones, etc., municipalized water and light plants, street car systems, park systems, amusements, and even laundries and bakeries, has been productive of great good for all in spite of the great losses today through political grafting, impossible under Socialism.

### Q. 9. WHAT WILL BE THE DEFINITE PRACTICAL RESULTS ACCOMPLISHED?

1. **Positive.**—Universal prosperity in exact proportion to the collective productive efforts expended, limited only by the people's desires and by nature's bounteous, unlimited resources, absolutely guaranteeing to each and every man (a) a permanent and lucrative position; (b) a comfortable home, with sufficient leisure time to enjoy it; (c) generous care for himself, wife and children in case of sickness, accident, old age, or death; (d) the utter and final annihilation of poverty and the fear of poverty, along with their awful resulting evils, disease, vice and crime.

2. **Negative.**—No more idle or unemployed (available) labor, rich or poor, neither strikes, lockouts, panics, business failures, nor any other economic disturbances, the inevitable results of the present system of chance and economic inequality, where Labor's purchasing power can never buy back the things Labor has produced nor their equivalent for the simple reason that the sum total of the laborer's wages, the labor-cost, is always less than the sum total selling price or "value" of the wealth produced, the baneful difference being the amount of wealth appropriated without labor in the added profits, dividends, interests, rents, grafts, etc., etc., the everlasting barriers to the harmony of Capitalism and Labor, the real cause, and in direct proportion, of the ever-increasing extremes of poverty and wealth, forcing men, women, and children to beg (for work or bread), to starve, to freeze, or steal, or sin, because, forsooth, there are too many willing workers, too much food, too much clothing, too much fuel—the acme of economic absurdity; no more millions of capital and labor wasted and worse than wasted in unnecessary, destructive and unproductive enterprises, such as competing business lines and duplicate stocks, the liquor traffic, prostitution, gambling, advertising, insurance, soliciting of all kinds from the persistent book agent, the ubiquitous traveling salesman, the smooth promoter, the noisy quack, even to the wily lawyer, every dollar of which expense and profit falls ultimately upon Labor's capacious back; no more millionaires through stock watering or stock jobbing, "corners," "franchises," or special privileges, legal "hold-ups" of both producer and consumer, as indefensible morally and economically as any mediaeval robber baron's profitable vocation; no more fraud congested cities or office blocks, hives of parasites—not of industry—great hatcheries of plots and schemes to appropriate the wealth of the innocent, helpless producer by forced advantage, shrewdness, cunning, deception, corruption—"business," "financiering," high and low.

In short, all this wasteful, uncertain, indirect, "round-Robin-Hood's-Barn" plan of "making money," to get the means, to secure the wealth, to satisfy our desires for comfort and happiness, producing more poverty and misery than wealth and happiness, will be utterly wiped out, and a common sense, direct, business-like plan of co-operatively and scientifically producing just what all the people need, and all they need, and distributing it direct to the workers, without the innumerable hordes of exploiting middlemen, grafters, etc., etc., will be instituted, so that honest people who are willing to do their share of honest labor will have the greatest abundance, while the really dishonest, the shirkers, high and low, those who now live only from the labor of others, will either have to do their share of the general labor, provided they are able, or fail to get their share of the general wealth. "No labor—no product—no pay."

The difference between the present social system and Socialism is the difference between chaos and science, darkness and light, wrong and righteousness, hades and heaven.

*For a scriptural exposition of this Christian Socialist law of compensation, see the author's "The Christianity of Socialism."

---

### DREAM OF A SOCIALIST

(The World To-Be)

By Charles T. Bailey, Bartow, Fla.

I see a world where thrones have crumbled—
  Tyranny has passed away—
Man from superstition wakened,
  Rises to a brighter day.

Life has ceased to be a struggle
  Where men fight with fang and claw—
Brotherhood pervades the planet
  And the Golden Rule is law.

'Tis a world from which oppression
  Has forever taken flight—
Where no horrid slave-procession
  Will again man's heart indict.

Where no convict quakes with horror,
  Where no exile dreams of home,
Where none dread to see the morrow,
  Where no homeless toilers roam.

Where no sister and no daughter,
  For a crust to feed Life's flame
Sell themselves in mart and brothel
  While their souls rebel at shame.

'Tis a world where Nature's forces
  Are the servants of the race,
Where the lightning's current courses
  In a ceaseless, tireless chase.

Disenthralled, erect, the toiler
  Stands with fair and fearless brow—
Safe forever from the spoiler—
  To no master does he bow.

'Tis a world where love-tuned voices
  Greet the ear with music sweet—
Where free Cupid makes all choices,
  And 'tis mate with mate that meet.

'Tis a world where life grows longer—
  Happiness fills every breast—
Where the bonds of love grow stronger—
  'Tis a world of joy and rest.

---

THE GREATEST BOOK IN TWENTY YEARS,

"Christianizing the Social Order,"

By Walter Rauschenbusch.

Price Postpaid, $1.60.

This great book and the **CHRISTIAN SOCIALIST** one year, $2.00.

Order of the Christian Socialist, Chicago.

**DOUBLE OUR SUBSCRIPTION LIST IN JANUARY.**

**Two Annual Subscriptions for $1.00**

# A Tireless Worker Gone

By Robert H. Howe

On the morning of Tuesday, December 10, Thomas J. Morgan, a veteran in the Socialist movement, was killed in a railroad wreck at Williams, Arizona, while on his way to California to make his home and spend the declining years of an active life in company with his wife, daughter and grandchildren, on a ranch in San Diego County which he and his son-in-law had recently purchased.

By this untimely accident the Socialist and Labor movement lost one of its most untiring and unselfish workers. Born, as he was, amid the slums of an English factory town, denied the advantages of education or elevating environments, he epitomizes in his career the lives of millions of wage workers. As a child his first schooling was received in what was then called "Robert Raike's Ragged School." Even at this early age he resented the unjust discrimination which placed him, the unfortunate child of poverty, in a "ragged school." The finger of scorn was pointed at him by better dressed and more fortunate children and was resented by him and probably led to his first fight.

At the early age of nine he entered a nail factory to earn his living—the factory in which his father had worked at one anvil for thirty-seven years and at the next anvil his mother worked for thirty-five years, during which time she had borne nine children, with a time limit not to exceed one month of absence during each period. The squalid environment of the factory district in Birmingham where young Morgan passed his childhood and youth has probably no counterpart in America. As he often described it—it was as near Hell as any place could be found on earth. He said he was obliged to look up, as there was no down. The hours of work were long. He had to be at work at six in the morning and worked two hours before breakfast, and ceased work at 8 p. m.

In 1868 he married and the next year left for America, lured, as so many of his class were, by the hopes of a better life in the Republic of America, where there was no king or aristocrat. He arrived in Chicago one day, his entire earthly possessions consisting of twelve dollars. He then began a search for work and walked to and from his work every day eight miles, sleeping on a pile of burlap bags in the corner of a friend's kitchen until he had saved enough money to bring his wife to America. They began housekeeping in two rooms, so diminutive, he said, that he could lie in bed and put his feet on the kitchen stove.

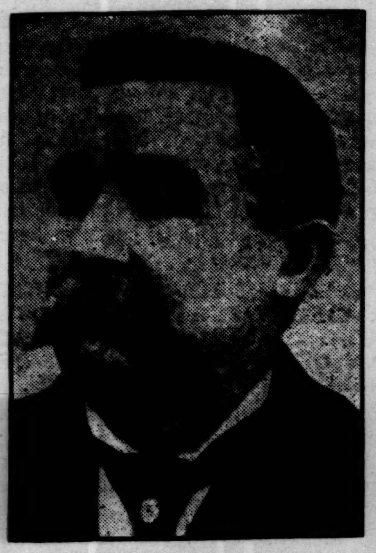
The panic of 1873 forced him out of employment, as it did millions of others, and he tramped the streets of Chicago during the winter of 1873 for ten weeks, vainly searching for work, and going home each night to his wife heartsick and discouraged. He saw the flour in the barrel go down to the last hoop, and, as he said, a mouse ran away from his pantry with a tear in its eye. Three days of this time, in the depth of winter, there was not a spark of fire in the house. It is such times as these that try the soul of the man out of work. Many of them, in their despair, take to drink or to crime, but the stalwart soul of Morgan resisted all temptations.

It was during this winter of 1873-74 that he visited an agitation meeting at which P. J. McGuire, afterwards known as the "Father of the Federation," spoke, and heard his first Socialist speech. It was a revelation to Thomas J. Morgan. In his home in England he had cursed the king and the aristocrats for the degradation of his class, and had hoped, but vainly, that in America, where every man was a free and independent citizen, such poverty as he had suffered in England would be impossible, but he found the same economic laws at work in America and England, and the seed of the Socialist philosophy found fertile soil in his mind. He then realized the truth that the Declaration, as written by Thomas Jefferson, that all men have an equal right to life, was only a half truth. The right to work must necessarily be guaranteed as well as the right to life—the guarantee to the right to life is futile unless it is coupled with the right to work. He saw then that the cause of poverty and idleness was that while great masses of men must work, they could only do so with the consent of the owners of the means to work. This became the dominant note of his entire career. He never read Karl Marx' "Capital" and was not interested in hair-splitting discussions over the "theory of surplus value." The undeveloped mind of the working class is incapable of following intricate and philosophical discussions. He knew the limitations of the working class, due to lack of education, and in all his subsequent career he tried to carry the message of Socialism to the working class in the language which they could grasp, and this made him one of the most effective propagandists in the Socialist movement. His forceful and tenacious nature permitted him at once to carry the light to others of his class and try to bring about a system which would relieve them of their burdens. He joined the Socialist Party and became one of the most active speakers and workers.

He issued the call to the workmen's organizations of Chicago, which resulted in the formation of the Trade and Labor Assembly and which afterwards became the Chicago Federation of Labor. For many years he was active in this body and made many enemies by his unflinching opposition to leaders who sought to use organized labor for their personal financial benefit or political advantage. Corrupt and conscienceless individuals who appeared from time to time in the ranks of the workers found in him an invincible foe. They became his implacable enemies and tried by abuse, insinuations and threats of physical violence to silence his tongue when he exposed their nefarious schemes.

In the fall of 1896 he was instrumental in the organization of a Union Labor party, which elected members to the Legislature, and which entered the spring campaign of 1887 under the name of the United Labor Party. He was a member of the convention, wrote the platform and personally nominated three out of the four candidates. The result of this election was the destruction, for the time being, of the Democratic party in the city. Carter Harrison, after four terms, could not be induced to run and the Democratic party threw their influence with the Republican party, the United Labor Party polling about twenty-five thousand votes.

At the time of the World's Fair, Comrade Morgan was appointed chairman of a committee from



THOMAS J. MORGAN

the Trades Assembly and tried to secure the establishment of a minimum wage on the World's Fair buildings, and induced them to send word throughout the United States that there were sufficent unemployed men in Chicago to do all the necessary work in erecting the buildings, and thereby prevent the flooding of the Chicago labor market. Both of these requests were refused, the World's Fair Commissioners taking the brutal position that the capitalist system needed always at their disposal an army of unemployed workingmen.

Under his advice, the Socialist Party again went into political action and carried on the work of agitation with Morgan as the principal speaker. In 1894, after the A. R. U. and Pullman strikes, the Socialists joined with the People's Party, which had, at a previous election polled a million votes mainly in the country districts among farmers. This movement, like so many others, resulted in an influx of office seekers who expected the political wave to land them in some lucrative office. Against this element Morgan, as usual, waged unrelenting warfare, and as usual, being rewarded with unending abuse. This movement went to pieces like all half baked reform movements are bound to. Captured by the Democratic party a few stalwarts tried to maintain a middle of the road Populist party, but gradually disappeared and the Socialists again took up their agitation. The Social Democratic party headed by Eugene V. Debs resulted from the A. R. U. strike and the failure of the People's Party in politics. This finally led to a Unity convention in which the Socialist Labor party and the Social Democratic party united. Comrade Morgan did strenuous work in securing the consummation of this plan and since that time he worked indefatigably for the success of that party in the political field.

When he was approaching his fiftieth year and was already a grandfather, he took up the study of law. After working ten hours a day for the Illinois Central railroad as a machinist, he attended night school at the North Western College of Law and graduated with honors and established an extensive practice, especially among the wage workers and people of small means who sought his services which were generously rendered at a moderate charge.

In addition to this his talents were always at the call of the party. In one year he defended thirty-five Socialist street speakers and secured a verdict of not guilty in every case, and made no charge for his services.

The foreign speaking socialist and labor organizations always sought his services when ever legal advice was necessary and he gained their love and highest respect for his devotion to their interest.

A few years before his death, stung to the quick by the fact that the columns of the Socialist press were being used by unscrupulous adventurers who were palming off upon the unsuspecting comrades stock in worthless mining, land and other speculative ventures, he established a little paper of his own called "The Provoker," of which he was the sole proprietor and which he published entirely at his own expense and in which he waged a relentless warfare on the schemers who, using the terms, "Dear Comrade," were engaged in robbing the unsuspecting members of the party. Misrepresentations, abuse, threats of physical violence and lawsuits were all of no avail to swerve him from his course, and he persisted until the columns of the Socialist press were freed of this pernicious advertising.

His death ends a long life of service for his fellowmen. Himself a product of the capitalist system and for the major part of his life a wage worker, he felt the limitations of his class strongly and deeply, and his entire public service was centered in the establishment of a new and better system in which those who worked would secure the full product of their toil. The central thought of his whole activity, if it could be expressed in one sentence would be that the right to live and the right to work are synonymous terms.

## SOCIALISTS PAY TRIBUTE TO THOMAS J. MORGAN

A memorial mass meeting was held in Princess theater last Sunday morning to pay tribute to the life of Thomas J. Morgan, one of the oldest Socialists in Chicago, who was killed in a wreck in Arizona on his way to his ranch in California.

Robert H. Howe, the chairman, introduced the following speakers:

John Elmann of Cincinnati, Dr. Dickenson, Frank Hlovacek, Anton Sturm, Graham Taylor, J. O. Bentall, and Mother Jones. The German Saengerbund and the Bohemian Singing Society rendered appropriate music.

Resolutions were presented by Arthur M. Lewis which were adopted by a rising vote:

We, citizens of Chicago, assembled in the Princess Theater, December 29, 1912, for the purpose of honoring the life and in commemoration of the death of Thomas J. Morgan, hereby express our deep and lasting regret at the deplorable railroad disaster which robbed the common people of one of their noblest defenders and sincerest champions.

This meeting is called by the official body of the Socialist party of the City of Chicago, to do honor, and render fitting recognition to the services of a lifetime given without stint to the great cause of the working class. We recall with heartfelt gratitude Comrade Morgan's faithful propagation of the principles of Socialism, in the early days when that propaganda was much more difficult and unpopular than in our day. We realize that we to-day are reaping the harvest that he sowed in years gone by, and that the result of his devoted labors will yield still richer results in the happiness of generations yet unborn.

Rising from the ranks of the working class, Comrade Morgan never forgot his origin and never failed to identify himself and his labors with the highest interests of the toilers of the world. On all occasions when the cause of the working class needed a champion he was found in the vanguard ready to render any service in his power, wholly undaunted by overwhelming odds, never discouraged in the face of defeat, and ever inspiring in his fellow workers the renewed hope of ultimate triumph.

It would be impossible in these resolutions to record the many and great services of our departed Comrade, but they are known and remembered by all, and we urge them as examples to future workers in our great cause. The tremendous value of a single life, given to noble labors, is best realized in the inspiration it yields to a thousand others to follow that example, and we feel ourselves encouraged to labor as he labored that the new day of a happier race may be placed within the reach of the present generation. Therefore be it resolved that we commend to all men and all women the great example of our departed Comrade, that we gratefully express our deep sorrow at his irreparable loss and tender both our appreciation of his life and our grief for his death to Comrade Morgan's wife and family. Trusting that the bereavement of his death may be assuaged by the memory of his glorious life.—Workers World.

## BEFORE US

Before us lie the hills, sunlit with promise,
Fairer fulfillments than the past could know.
New growths of soul, new leadings of the Spirit,
And all the glad surprises God will show.
. . . . . .
"Onward I press, the things behind forgetting
And reaching forward to the things before,"
Ring the brave words like strains of martial music
As we pass through the New Year's opened door.

—Frederick L. Hosmer.

The elixir of life lies in one's ideal. If the ideal is high enough and far enough from our present achievements and really true, it will furnish the wine of youth with each advancing year.—Frank W. Gunsaulus.

# THE CHRISTIAN SOCIALIST

Semi-Monthly, Published by
THE CO-OPERATIVE PRINTING CO.
Address: 5443 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price.....60c per year
Two yearly subs., $1.00. Five yearlies, $2.00
Five Months' Subscription, 25c.

Special Monthly Edition.....40c per year
Four S. M. E. subs. ordered at once, $1.00

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

Rev. W. D. P. Bliss - - - - - - New York City
Rev. Wm. A. Prosser - - - - - - - Pittsburg
Rev. Eliot White - - - - - - - Mahwah, N. J.
Rev. J. Stitt Wilson - - - - - - - Berkeley, Cal.
Rev. Carl D. Thompson - - - - - - Milwaukee
Mr. Harvey P. Moyer - - - - - - - Chicago
Mr. George H. Strobell - - - - - - Newark
Mr. Oscar F. Donaldson - - - - Webster City, Iowa
Rev. Wm. A. Ward - - - - - - - St. Louis
Rev. Geo. Willis Cooke - - - - - - - Boston
Mrs. Kathryn Spiers - - - - - - Richmond, Va.
Mrs. Ella Carr - - - - - - - - - Chicago


## COMRADE MORGAN KILLED

The death of Thomas J. Morgan, noted in the article by Comrade Robt. Howe and the resolutions elsewhere printed, removes from the ranks of the Chicago Socialist movement its cleanest, bravest, most useful advocate.

Comrade Morgan had his faults, as all have; but "e'en his failings leaned to virtue's side;" and if he was too suspicious and too severe at times against men in the movement who opposed him, it was because he had seen too much self-seeking and dishonesty manifested in the name of human brotherhood.

His heart was true, his brain strong and active, and his soul was a total stranger to fear or treason. Before him selfseekers and party betrayers learned to tremble; but he was a tender, loyal friend, husband, father and grandfather, and a unique and helpful figure in the Socialist movement whose worth will be more fully recognized in future by all who study the movement.

In spite of many differing opinions as to vital things of time and eternity, being thro[wn] into association with him by recent events, the writer learned to love and admire Comrade Morgan as a rare man; and we join with his many friends and his bereaved family in grieving at his death. And as we know not which of us will be next to lay the tools and weapons of our great work aside, let us each do our best for humanity by advancing our great cause while we can.

## THE RISING TIDE

By Harvey P. Moyer

There are many signs outside last year's political breakup that point to 1913 as the greatest year for Socialist progress.

In the first place, the greatest book in the last twenty years, Rauschenbusch's "Christianizing the Social Order," has just been published by the MacMillan Company, a book which is bound to awaken the Christian Church as never before, not only to a realization of the absolute un-Christian character of the present social order but of the only sure and permanent cure in Socialism.

For, to this great author, "The Kingdom of God is the first and most essential dogma of the Christian faith," so that "no man is a Christian in the full sense of the original discipleship until he has made the Kingdom of God the controlling purpose of his life." (p. 49.)

Moreover, "This Kingdom of God is also the LOST SOCIAL IDEAL of Christendom," and "includes the economic life; for it means the progressive transformation of all human affairs by the thought and spirit of Christ." (p. 49, 459.)

Instead of "concentrating our efforts on personal salvation, as orthodoxy has done, or on soul culture, as liberalism has done, we need a conversion to Christian Christianity," to "seek first the Kingdom of God and God's righteousness;" for "a religion which realizes in God a bond that binds all men together can create the men who will knit the social order together as an organized brotherhood." (p. 465.)

This is Christian Socialism—"The highest type of Socialism which combines the economic intelligence and political force of Socialism with the character and faith created by religion." (p. 404.)

"Socialism is one of the chief powers of the coming age. Its fundamental aims are righteous, not because they are Socialistic, but because they are human. They were part of the mission of Christianity before the name of Socialism had been spoken." (p. 404-405.)

Comrades, we have no greater task than to direct the vast host of readers bound to be awakened through this book into the Socialist party and KEEP THEM THERE, by circulating the **CHRISTIAN SOCIALIST** paper and Christian Socialist literature.

In the second place—there never has been such a demand for Christian Socialist teaching as in the last few months. Comrades of every shade of belief are recognizing the power and effectiveness of Socialist propaganda from the religious viewpoint.

In faraway Washington Comrade R. B. Martin just closed a series of Socialist "revival" meetings, and, with 1,000 copies of the Episcopal edition of the **CHRISTIAN SOCIALIST** and 150 copies of Moyer's Songs of Socialism as a help, drove home to the hearts and consciences of the Christian people the truths of and their duty to Socialism so successfully that one comrade, a Catholic, pledged there and then $1,000 towards pushing forward this great social gospel.

Down in Texas Comrade John A. Currie just finished a similar series of Socialist lectures with the result that FIFTEEN "converts" were added to the local within three weeks thereafter.

Over in Topeka, Kan., the Socialist comrades and near Socialists, have pledged FOUR HUNDRED subscriptions to the **CHRISTIAN SOCIALIST** (they have since asked for four hundred more sub cards) to finance a similar series of Christian Socialist meetings to be held by our editor, Comrade E. E. Carr, beginning Jan. 19.

The Christian Socialist spirit is on! It is breaking out everywhere! It is spreading over the land in a mighty wave, and we must take advantage of this great awakening!

The workers are also ready. Many comrades are waiting to be sent to carry this real missionary gospel of the kingdom for suffering humanity to the thousands of open-minded hearers waiting to learn the way to save the world.

Oh for the comrades who will give of their means "as the Lord has prospered them" to carry on this great work and hasten the coming of this great kingdom!

Whether you give your "mite" by sending a dollar for two annual subscriptions to your friends—our special call to help DOUBLE OUR SUBSCRIPTION LIST IN JANUARY, which is the least each and everyone ought to do this week, or whether you give your ten-dollar gifts for stock or your hundreds or thousands in endowments to promote this great work and help publish much-needed Christian Socialist literature—all will be doing but your share, your duty in helping to convert the Christian world to Socialism and thereby ending the sorrow, crime and woe of Capitalism!

Will YOU not do your part this week?

Remember, there are no dividends and no large salaries in this company to waste your money. There is scarcely one in the company who could not earn double their present salary in a capitalist job. And some are giving their services absolutely free.

The work of the **CHRISTIAN SOCIALIST** is a labor of love, duty and sacrifice. WE WANT READERS TO CONVERT TO SOCIALISM. FOR WE MUST HAVE VOTERS TO WIN!

The fields are white unto the harvest. Shall we not unite and concentrate our forces into one mighty power to storm and convert the religious world and bring in the real Brotherhood of Man?

## SOCIALIST REVIVAL IN SPOKANE

The comrades of Spokane, Wash., held an eight-day Socialist revival from Dec. 15 to 22 inclusive, under the leadership of Comrade R. B. Martin, which is reported as a grand success. The general theme of the week was "Socialism the Christianity of the Twentieth Century." The "Happy Family" combination which supported this series of meetings is particularly significant when we remember that it was in Spokane that the Industrial Workers of the World were so brutally treated only a few years ago.

Colonel Ridpath, brother of the historian and a large capitalist, donated the use of a large store room in the business district, a local music dealer furnished the piano, Comrade Ross donated the use of his orchestra and the I. W. W. furnished the chairs. The comrades ordered 1,000 copies of the **Christian Socialist** for free distribution and 150 copies of Moyer's "Songs of Socialism." Some had to be turned away the first night. The last night it was estimated that three hundred were unable to gain admittance.

A Canadian comrade gave the City Central Committee $25.00 as a first installment of a donation of $1,000, which he intends to make to the work if the same interest can be aroused at other points. The money is to be used as a special Socialist revival fund.

Comrade W. S. Charles, in reporting the meeting for the **Christian Socialist**, writes:

A strictly educational movement is badly needed in Washington. Just the kind of a movement we have started here during the past two weeks. Comrade Martin is eminently qualified to carry this work on. We have absolute faith in his ability to teach practical Socialism in his lectures, both from an economic and ethical viewpoint. It is our individual and collective duty to spread the propaganda, and we of eastern Washington propose to step forth and begin the spread of the work for which thousands are eagerly waiting. "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." W. H. W.

## THE FELLOWSHIP DINNER

The Chicago Christian Socialist Fellowship gave a dinner Thursday evening, Dec. 26th, at the Mrs. Clark Company Restaurant. There were about fifty present. Some who had other engagements sent their regrets. The dinner was pronounced excellent.

Comrade Charles L. Breckon was chosen chairman an toastmaster. He performed this duty well. Comrade Breckon is a live wire and talks from the heart. He introduced Comrade Rev. Carl D. Thompson, who is now conducting the Information Bureau of the National Office. Comrade Thompson spoke on the "Opening Opportunities of the Socialist Movement." His message was instructive, entertaining, eloquent and greatly enjoyed by all.

Short speeches were made by others. Comrade Rev. F. U. Millar, pastor of the Woodlawn Universalist Church, gave a beautiful and touching tribute to our departed and beloved Comrade Morgan. Prof. W. C. Hawthorne, of the Maywood High School, gave a brief interesting address. Comrades Moyer, McMahon, Howe and Mrs. Carr made short talks. The speeches were interspersed with our Songs of Socialism, led by their author. We always sing them with pleasure and enthusiasm.

Three new members joined the Fellowship. All seemed to have a happy time and one regret was that the time passed all too quickly.

Our next Fellowship meeting will be held Sunday afternoon, January 12, at 2:30 p. m., at Masonic Temple, Hall 811. The address of the afternoon will be given by Rev. George M. Babcock, rector of the Calvary Episcopal Church. He is an able young minister and should have a splendid hearing.

**DOUBLE OUR SUBSCRIPTION LIST IN JANUARY.**
**Two Annual Subscriptions for $1.00**

# The Live Ones

**Edited by Mrs. Ella Carr**

Dear Comrades:

The New Year of 1913 is here with its opportunity. How shall we use it? We have been looking on the bright side only, while we have been wishing our friends happiness and joy for the coming months. But there are cold, hard, terrible facts for us to face. This beautiful New Year sheds no ray of hope into the minds and hearts of millions who toil and struggle and are so weary and hungry and many of them in utter despair. Life's burdens for them have been borne many, many years with no change only for the worse. Can we who have any degree of comfort look unmoved upon our cold, starving, oppressed and crushed brothers and sisters who suffer not only the physical ills but whose hearts are broken and bleeding. Their lives are filled with sorrow, gloom, and terrible agony. God pity them! But God pity us more who know these facts and yet go on in our selfish course, looking out only for our own happiness—unmoved by the suffering of the millions upon millions the world over.

Our prayer is that very many may be touched and moved to renounce self and gladly pledge their lives to this mighty cause of Humanity.

* * *

Comrade Channing Sweet of Colorado sent us five dollars for a Christmas gift. This made us happy and also made us wonder why Santa Claus spent so much money on other folks and seemed to have none left for the Christian Socialist. You know this paper is trying very hard to make it possible for every one, old as well as young, to always have a bright, happy Christmas and a life filled with joy.

* * *

Rev. Harry C. Vrooman of Maine, one of our stockholders, writes: "I advise that you have more stock issued and make as much of a sale of it among the Comrades as possible. I cannot tell you how much I am pleased with the work you are doing. My sympathy and loyalty and prayers are with you. I hope to be able to spare more money for you this year."

* * *

Comrade H. B. Langley of Chicago has just bought a share of stock in our company. We hope he will buy many more.

* * *

Comrade S. Hoxie is paying for a large number of subs for our monthly special to go to ministers and personal friends.

* * *

Comrade Mrs. E. L. Morse of South Dakota writes: "The samples recently sent me are great." Comrade Morse has been able to secure by her efforts a union meeting of the Congregational and Methodist churches once a month, to use the Gospel of the Kingdom service. Socialism is listed for April in the series and Comrade Morse is planning to have plenty of ammunition of the right sort for that meeting.

* * *

Comrade Rev. Charles Girelius of New Jersey sent five dollars for his renewal and a donation. He writes: "I feel that we are living in a great time and that we are about to witness one of the greatest social transformations of history. And with it there will be one of the greatest religious revivals. It is a time for the rising of real prophets of God; for what is needed is an interpretation of the mind of God. Men must arise who dare to say, 'This movement is of God.'"

* * *

**Our Sunday School Lessons.**

We want to stir you up about our Sunday School Lessons. Urge your friends who are teachers to use them. You may be sure they will do great good. We quote from some of the letters concerning them. Comrade Rev. Evore Evans, a Congregational pastor of Pennsylvania, writes: "I think you have a wonderful 'find' in Dr. McA. Miller of Florida. I like his succinct analytic method."

Comrade William A. Chase of Massachusetts says: "It is just what I need in a Sunday School class of men."

"The Sunday School helps alone are worth the price of the paper."—Mrs. C. H. Coffey, Oklahoma.

"The Sunday School Lessons are fine and I greatly appreciate them."—S. B. Howard, Illinois.

Prof. L. P. Denoyer of Wisconsin ordered nine copies of Christianity and the Social Crisis to use in a Sunday School class.

* * *

**Songs of Socialism.**

Does your Local use Moyer's Songs of Socialism? If not, why not? Comrade H. K. Fiske of New York, with his order for copies of our Song Book, writes: "We are using them at our Local meetings and the Comrades are enthusiastic about them."

* * *

Comrade J. A. Smith of Arkansas says: "Your Songs of Socialism are taking fine and their spirit is spreading like wild-fire."

* * *

**Subscriptions.**

We wish to express our thanks to the Comrades who are working up the Lyceum Lecture Course for the splendid lists of subscriptions that have come to our office as a result of their hard work. This work also proves that the Christian Socialist is in demand.

We regret that lack of space forbids telling all the good deeds and kind words of the Comrades. We are glad to print the names of faithful Comrades who have sent nice lists of subs. They are as follows and we hope many more of the Comrades will have their names added to this list:

B. W. Archibald, Nevada.
W. A. Gage, New Mexico.
R. W. Carlile, Texas.
Martin Hallberg, Indiana.
Rev. J. W. Manney, Texas.
Rev. Alvin Yugel, New York.
F. L. Fairchild, South Dakota.
Charles Boeckler, Pennsylvania.
Harry I. Stockton, Missouri.
G. T. Richards, Pennsylvania.
A. Fiscus, Nebraska.
Charles Diether, Alabama.
A. McLennan, B. C., Canada.
J. H. Lee, Kansas.
Mrs. U. M. Strang, Indiana.
Mrs. Fannie E. Deuser, Missouri.
Mrs. Annie V. Waltman, Virginia.
S. A. Keep, Louisiana.
E. Ray Harting, Washington.

# For Young Crusaders

**Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.**

## THE ISLAND OF ENDLESS PLAY

By Ella Wheeler Wilcox

Said Willie to Tom, "Let us hie away
To the wonderful Island of Endless Play.

It lies off the border of 'No School Land,'
And abounds with pleasure, I understand.

There boys go swimming whenever they please
In a lovely river right under the trees.

And marbles are free, so you need not buy;
And kites of all sizes are ready to fly.

We sail down the Isthmus of Idle Delight—
We sail and we sail for a day and a night.

And then, if favored by billows and breeze,
We land in the Harbor of Do-as-You-Please.

And there lies the Island of Endless Play,
With no one to say to us, Must, or Nay.

Books are not known in that land so fair,
Teachers are stoned if they set foot there.

Hurrah for the Island, so glad and free,
That is the country for you and me."

So away went Willie and Tom together
On a pleasure boat, in the lazy weather,
And they sailed in the teeth of a friendly breeze
Right into the harbor of "Do-as-You-Please!"
Where boats and tackle and marbles and kites
Were waiting them there in this Land of Delights.
They dwelt on the Island of Endless Play
For five long years; then one sad day
A strange dark ship sailed up to the strand,
And "Ho! for the voyage to Stupid Land."

The captain cried, with a terrible noise,
As he seized the frightened and struggling boys
And threw them into the dark ship's hold;
And off and away sailed the captain bold.

They vainly begged him to let them out,
He answered only with scoff and shout.

"Boys that don't study or work," said he,
"Must sail one day down the Ignorant Sea
To Stupid Land by the No-Book Strait,
With Captain Time on the Pitiless Fate."

He let out the sails and away went the three
Over the waters of Ignorant Sea.

Out and away to Stupid Land,
And they live there yet, I understand,
And there's where every one goes, they say,
Who seeks the Island of Endless Play.

## THE DANGEROUS DOOR

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there forever?"

"No. The doors I mean are pink or scarlet; and when they open, you can see a row of little servants standing in white, and between them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk like this. 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door. 'And what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"Oh, you mean our mouths are doors!" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You must ask the Great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind world will drive me out."—Selected by Aunt Kathryn.

## THE LYCEUM FOR 1912-1913

### Big Preparations Being Made to Hand Capitalism a Heavy Punch This Season

**By Arthur Brooks Baker**

The biggest thing of its kind in the world is entitled to our respectful attention on behalf of its size alone. The biggest pyramid, the biggest elephant, the biggest mosquito, even, can claim a deferential stare from a pop-eyed crowd of human beings.

Now, it happens that we Socialists, a little over a year ago, decided to engage in a certain industry—a Lyceum business. That industry has modestly grown to be the largest of its kind in the world. So it's entitled to Medal No. 1, for sheer bigness.

But mere size can impress only the merely curious. Suppose we say that the Socialist Lyceum is the most systematic in the world—and it certainly is just that. That entitles it to Medal No. 2.

But economy of operation might appeal only to the scientist. The real test comes in the matter of results, and here the Socialist Lyceum is entitled to Medal No. 3, the largest and most shiny one of all.

For it certainly gets results. All over the United States the Locals are rallying to the support of the Lyceum for the reason that in their principal work, which is the extension of Socialist education and securing new recruits for our program and organization, the Lyceum is the most efficient aid.

First, it gives the Local something definite to accomplish. Each member has something to do, and the doing it brings him closer in spirit and fact to the organization.

Second, it gives system and motive power to the sale of literature. By its use some Locals have disseminated ten times as many Socialist books and periodicals as they would otherwise have done.

Third, it offers a coherent course of lectures. Speakers working singly, each with no idea of what was said by the last speaker in town, or what will be said by the next cannot drive home their thoughts with the same purposeful directness as can the same speakers when working together on a definite plan.

Fourth, the Lyceum forces the attention of the public. So great is the amount of advertising distributed, so widespread the local activity, so large the crowds, that only the most hidebound capitalist papers can ignore it. It compels newspaper stories, and frequently the most effective remarks of the lecturer, addressed to only a few hundred at his meeting, are brought before a hundred thousand through the papers.

Fifth, last, and perhaps most important of all, the Lyceum leaves the Local strong and confident, with a large number of new members. By carrying out a big piece of work, dignified, well advertised, systematic and successful, they have forced local attention and compelled local respect. They have proven themselves a power to be reckoned with in the political and educational life of the community.

---

Some plain people were accosted by a party of patriots.

"Look!" cried the patriots. "The country is in danger. Pray put your shoulders to the wheel and save it."

The plain people did as they were bidden, after which they examined, with more attention, the mechanism of the wheel and its peculiar construction.

"Why, it's only the wheel of a bandwagon!" they exclaimed, in considerable disgust, while the laughter of the patriots, muffled only by their sleeves, could be heard in the distance.—Puck.

# International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

## SUNDAY SCHOOL LESSON FOR JANUARY 19.
Genesis 3.

THE LAW OF EVOLUTION OPERATING TO BRING GOOD OUT OF

**I. Folly and Failure.**
1. Caused by allowing matters of food, beauty and knowledge (Verse 6) to be reached by the serpent's route of subtlety, deception and disobedience of natural law. Vs. 1-6.
2. Resulting in knowledge mingled with shame, fear and shirking moral responsibility. Vs. 7-13.

**II. Strife and Struggle.**
1. Caused by enmity between the animal propensities and the spiritual faculties. Vs. 14-15.
2. Resulting in the sorrow and subjection of woman and restrictions upon the higher ideals and sentiments represented by her; and consequently of hard labor conditions for both. Vs. 16-20.

**III. Punishment and Postponement.**
1. Caused by necessity of preventing the animal passions and propensities from becoming perpetual. V. 22.
2. Resulting in the consciousness of immortality in the race as a whole not being developed until long ages of discipline and decadence of the lower nature had passed. Vs. 23-24.

The symbolism of the section of the Genesis poem from which we have this lesson centers around two alleged species of the tree family. Concerning one, early mankind is represented as having some sort of consciousness that it should not eat of it; although its presence and influence might be enjoyed in other ways. This was the "tree of the knowledge of good and evil." It is not stated that the knowledge of good an devil was never to be acquired by mankind; only that it was not to come by the appetite route.

It came to pass that it came by that route; and then it followed that mankind must be prevented from eating of the tree of life, lest the race should carry its immortality into its immorality. So, whatever may be the truth as to man's immortality in a lower state of development, the consciousness of being immortal in such a state might have proved disastrous to himself and everything related to him; just as the full consciousness of his immense strength on the part of the horse might easily lead to his own undoing as well as that of man's ability in the line of horsemanship, assuming their interdependence to have been heretofore, if it is not now, best for both.

### I.

1. It can scarcely be denied that sustenance, ornamentation and education, such as mankind in the mass has and has heretofore had, have come chiefly, if not wholly, through the lower incentives and by means of subtlety, deception and disobedience to the laws of social harmony. That they could heretofore have come in any other way may be an open question. That they may hereafter come otherwise is now the grandest dream by which the present state of mankind illuminates its possible future state for both here and hereafter; and, like a gigantic search light, now marks a definite course for the navigation of the heretofore black sea of time for all the erstwhile shipwrecked human race.

2. The result of the folly and failure caused by a progress, every step of which had to be dogged by poverty, and ugliness and ignorance of the many, while the few were given imperfect glimpses of plenty and beauty and truth, is now, as it has ever been, attended by shame and fear and the shirking of moral responsibility.

### II.

1. Assuming that dominance of the animal propensities over the spiritual faculties in the early experiences of mankind was the necessary and inevitable result of the folly and failure noted under Division I it is well that there have been strife and struggle as the result of the effort of the higher faculties to attain to that dominance to which they are justly entitled.

2. The results of the struggle, however, with the animal propensities heretofore dominant have been the deplorable subject condition of woman, the sorrowful conditions surrounding race perpetuation, the suppression of the higher ideals and the consequent hard and unjust conditions under which the mass of mankind have had to struggle for its mere existence in all the aimless ages.

### III.

Natural law in the spiritual world seems to have provided that with rare exceptions, it is impossible for one who lives chiefly in the sub-cellar of his animal propensities either to use or even comprehend, to any dangerous extent, the laws of the psychic world; for the reason that to do so would usually be detrimental and often fatal to himself and others. Enough examples of this sort, furnished by the exceptions noted above, have been given to the world to sustain this proposition. The selfish, debased priests that have disgraced all forms of religion, no matter how helpful those religions, honestly practiced, have been, or might have been to the race, have done incalculable harm to the world by the mere pretense of having spiritual powers which they did not possess. If they had really possessed those powers, which was impossible, except to a limited degree and in exceptional cases, on account of the "flaming sword" which God, or the natural law of the spiritual world if that expression suits better, has provided, how much greater might this harm have been no one can calculate. Then how much worse might the human race be both in this world or the next if by coupling spiritual knowledge and power with immoral propensities these propensities might become perpetual, instead of persisting only until the third and fourth generation, when, if there has been no upward tendency to prevent, they become extinct with the extinction of the particular line of ancestry in which they have been dominant.

2. It was probably a blessing to the world that the materialistic minded Jew, as a race, did not acquire any definite consciousness of immortality until late in his history. Otherwise he would have peopled the future world, the varying conceptions of which have always greatly influenced the ideals of the various races for this world, with such unideal conceptions as to make it very pernicious; as did the Greek, whose spiritual consciousness increased faster than his animal propensities decreased, and caused him to give to the world an unjust, unspiritual and unideal conception of the future life; which being adopted by the Christian world on account of the world-wide prevalence of the Greek literature at the beginning of the Christian era, when the production of Jewish literature had been practically suspended for 400 years, and no Christian literature had yet been born, furnished Christian theologians with conceptions of the future life grossly in conflict with the reported teachings of the Nazarene, the hideousness of which conceptions, as exemplified in Dante's Inferno and Milton's Paradise Lost, it has taken the Christian world nearly 2,000 years to outgrow; and which still persists in gross materialistic form, even after its more revolting features have been eliminated by the higher development of the spiritual consciousness which is keeping pace, in its world-wide development, with the rapid growth of the spirit of universal brotherhood which heralds the coming of the earthly cooperative commonwealth which has been pictured by prophets as the Kingdom of God.

## SUNDAY SCHOOL LESSON FOR JANUARY 26.
Genesis 4:1-17.

THE LAW OF EVOLUTION BRINGING

**I. Unbrotherly Conflict.**
1. Growing out of the conception that material success is an infallible sign of Divine favor. Vs. 1-7.
2. But having its real basis in economic strife between the prosperous shepherd class and the unthrifty, pioneer agricultural class.

**II. Economic Survival.**
1. Of less prosperous class overcoming by numerical power, though seemingly less fit to survive, and disregarding former social relations. Vs. 9-10.
2. The loneliness and poverty of pioneer farm life with its lack of customs and laws, which seem like a punishment, promotes the preservation of the class; which finally develops into a city building people. Vs. 11-17.

"In the older form of this story Cain and Abel apparently represent tribes or nations."—Kent of Harvard.

By poetic representation we here have the inevitable conflict between the economic class which has had its day, but is unwilling to give way to its natural successor, and the new class which, though strong in numerical power, seems the weaker in the presence of the accumulated wealth of the class that is passing from power.

### I.

1. Preceding every economic class conflict in the history of the world there has been a religious class conflict. The priestly class of every religion, proceeding upon the theory that accumulated wealth is a sign of Divine favor and upon the practice that the retention of official position depends upon alliance with the party in power, has always taken sides with the party that has been dominant and is reveling in the wealth secured through its domination, even though it reads the handwriting of its doom on its banquet hall walls. The prophetic class of every religion, on the other hand, has ever taken the side of the less favored class which, though poor on account of being plundered by the dominant class, eventually wins by force of numbers and are thus the champions of progress. But in the matter of religious ceremonies they seem to the priestly class to be denied Divine favor, as evidenced by the meagerness of their religious demonstration and their lack of definite organization.

2. Therefore, the real basis of all unbrotherliness in matters religious—sectarian strife and ecclesiastical persecution—is economic, as shown here in the conflict between the prosperous shepherd class and the pioneer farmer.

### II.

1. Most unbrotherliness and disregard of normal social relations is the result of economic conflict; which, like war, which it really is, must push the economic battle from each side even over the prostrate bodies of both dead and wounded, regardless of sense or sympathy.

2. The lack of established social order in pioneer agricultural life and the loneliness which at times seems too much to bear, and which seem to be a punishment for displacing the shepherd class, are the best conditions for the survival of a strong people who finally become city builders; although it is no compliment to the city that it is said in the text that Cain "went out from the presence of the Lord" when he went out to look up a site for the ci- which he named Enoch, after the n...e of his son, the second generation probably having most to do with building it.


## A GOLDEN OPPORTUNITY

One thousand orders this week for one or more of these great special dollar bargains will do the cause of Socialism untold good and help us mightily to push the Christian Socialist and Christian Socialist literature.

Ten five-month subs for the monthly special propaganda numbers, $1.00.
Two full yearly subs to the regular semi-monthly edition, $1.00.
Three dozen copies of Socialist Campaign Songs, $1.00.
Fifty copies of Moyer's A B C of Socialism, $1.00
Fifty copies of Weeks' Socialism of Jesus, $1.00.
Fifty copies of Brown's Religion of Labor, $1.00.
Twenty-five copies of Thompson's Christian Elements in the Socialist Movement, $1.00.
The Golden Rule Republic, 25c each, six copies..... .....$1.00
They Must, or God in the Social Democracy, 60c each, two copies $1.00
One hundred copies of any special edition of the C. S., $1.00.
They Must, or God in the Social Democracy (60c), Golden Rule Republic (25c). Moyer's Songs of Socialism, 128 pages with music (20c), Thompson's Christian Elements in the Socialist Movement (10c) and 10 copies of any special edition (total $1.25), all for $1.00.

All the above offers represent values away above the price asked. Help yourself, help your friends and help the Christian Socialist by accepting one or more of these offers THIS WEEK.

**FLORIDA BEACON**
Ruskin, Fla.

George McA. Miller, Editor

Gives a weekly digest of the world's news; including progress of the Socialist movement at large.

Gives the news about Florida; including a weekly account of Socialist activities in the state that leads the list in dues paying and voting Socialists in proportion to population; and also the truth about Florida as a place to make a home.

Gives the weekly progress of Ruskin Colony, with its territory of 27,000 acres.

Gives a weekly account of life in Ruskin College, which is the only college in America that teaches the principles of Socialism and gives the students a chance to earn their living while in school.

One dollar per year.


The Chinese labor question seems to be solving itself on the Western coast. Following the appeal circulated in Chinese to the Celestials engaged in the woodworking trades of Victoria, B. C., a number of the Chinese walked out of the mills in sympathy with their white fellow-workmen on strike for shorter hours and better pay. In a number of other places Chinese went on strike in sympathy with the white folks.—Cleveland Citizen.

644350